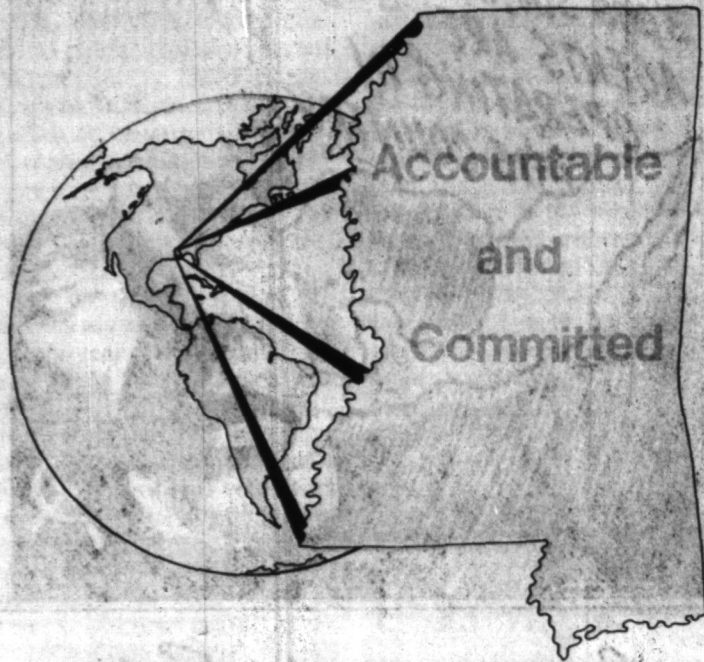


State Mission Season of Prayer

SEPTEMBER 11-14, 1983



MARGARET LACKEY OFFERING

State Goal \$430,000

An editorial

The state mission harvest

By Don McGregor

Missions is the same wherever it is found. Whether the missions endeavor is to be found in an exciting overseas location, in some tedious spot in an underdeveloped country, or across town in Mississippi, the concept is the same. It is witnessing to the lost.

The point is, the Margaret Lackey Offering for State Missions in Mississippi is just as important as the Lottie Moon Christmas Offering for Foreign Missions. It is designed to provide for witnessing to the lost.

MARGARET LACKEY STATE MISSION OFFERING

Goal \$430,000

New Missions	\$109,000
Central Hills	100,000
Camp Garaywa	125,000
Disaster Relief Ministry	35,000
Special Ministries	4,100
National Baptists	1,300
Indian	2,800
Parchman Ministry	20,000
Church Building/Pastoral Aid	28,000
Mission Awareness	8,900
(preparation of material)	

After plane's downing

Mississippians' Russian tour likely not affected

A group of Mississippi Baptists visiting in Russia earlier this week likely were aware of the downing by a Russian fighter of a Korean Air Lines passenger plane with 269 persons aboard. However, indications were that Russian citizens had not been told.

The Baptist group was scheduled to leave Amsterdam for Moscow on Sept. 1, after the news of the incident broke. The Mississippians were scheduled to arrive in Poland today after having been in the Soviet Union on a tour of Eastern Europe. The trip is a response to an invitation by Russian Baptist leaders Michael Zhidkov and Alexi Bichkov, who visited in Mississippi nearly two years ago.

President Reagan in a televised speech to the nation Monday evening, indicated that the Russian government had not told its people about the incident.

The Baptist group includes Mr. and Mrs. Earl Kelly of Jackson, Mr. and Mrs. Owen Cooper of Yazoo City, Mr. and Mrs. Ingram Foster of Prentiss,

Mr. and Mrs. W. W. Walley, of Waynesboro, Mr. and Mrs. Charles Pickering of Laurel, and Mr. and Mrs. Harold Causby of Shelby, N. C. Denton Lotz of the Baptist World Alliance, who helped in scheduling the trip, was to join the group in Poland.

Kelly is executive secretary of the Mississippi Baptist Convention Board, Cooper is a former president of the Southern Baptist Convention and active in the Baptist World Alliance. Foster is a member of the Mississippi Baptist Convention Board, Walley is on the Mississippi Baptist Christian Action Commission, and Pickering is president of the Convention Board.

Lotz, contacted in his Washington office said the visitors would bring greetings to their fellow Baptists in Eastern Europe and would see the work of Baptists there.

Other countries include on the three week itinerary included Estonia, Czechoslovakia, Hungary, Romania, Bulgaria, and Yugoslavia.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, SEPTEMBER 8, 1983

Volume CVII, Number 31

Ray is candidate to lead Planned Growth in Giving

NASHVILLE, Tenn. (BP)—Cecil A. Ray, general secretary-treasurer of the Baptist State Convention of North Carolina, will be nominated as national director of the Planned Growth in Giving effort when the Southern Baptist Executive Committee meets Sept. 19-21.

Planned Growth in Giving is a national plan to increase giving by Southern Baptist congregations to local, state, national and international causes during the remainder of this century. Goals call for increasing total gifts of the 36,000-plus congregations to

\$20 billion per year, up from the current \$3 billion, and through the SBC Cooperative Program to \$1.2 billion, up from the current \$125 million.

Planned Growth in Giving is an outgrowth of the work of a special convention-wide Cooperative Program Study Committee, whose report was approved by messengers to the 1983 Southern Baptist Convention in Pittsburgh. Ray was a member of the committee and participated in writing its final report.

Ray, 61, has been general secretary-treasurer of North Carolina Southern Baptists since 1976. He moved to Raleigh after having been director of the stewardship division of the Baptist General Convention of Texas. Many Baptist observers consider him one of the foremost experts in stewardship and Cooperative Program promotion.

In adopting the report of the Cooperative Program Study Committee, messengers at the 1983 annual SBC authorized Harold C. Bennett, executive secretary-treasurer of the Executive Committee, and A. R.

(Rudy) Fagan, executive director-treasurer of the SBC Stewardship Commission, to select the national director and to make a recommendation to the Executive Committee.

The report specified the national director's job would last for a period not to exceed five years and said the person selected would be supervised jointly by Bennett and Fagan.

Ray told Baptist Press he has consented to having his name presented to the Executive Committee, but declined additional comment.

He did, however, talk animatedly about Planned Growth in Giving and Bold Mission Thrust, the denomination's plan to present the gospel of Jesus Christ to every person in the world by the year 2000 AD.

"Planned Growth in Giving holds the potential of helping Baptists make the exciting dreams of Bold Mission Thrust an actuality. This could usher in a whole new period in Baptist life; a major new effectiveness," Ray said. "This could be a historic turning in the Southern Baptist Convention, moving us into a whole new level of effective

work around the world."

Ray said the national director will have a major responsibility of "enlisting a broad spectrum of Baptist leadership to help the churches know how to do this and then helping them implement it."

Ray will be assisted by a volunteer, 15-member task force, composed of pastors, laymen, directors of missions, SBC agency personnel, state executive directors, and state stewardship leaders expected to be named during the September meeting of the Executive Committee.

The initial assignment of the director of Planned Growth in Giving, according to the plan adopted in Pittsburgh, would be to enlist and train 700 church and denominational lay leaders to lead state-sponsored Planned Growth in Giving Conferences.

Ray is a native of Texas and a graduate of Howard Payne University in Brownwood, Texas, and Southwest Baptist Theological Seminary. He was pastor in Lubbock, Texas, and director of missions in San Antonio prior to his current position.

(Continued on page 3)

Smith, Claas will speak at lay convention

James H. Smith, president of the Southern Baptist Brotherhood Commission, and Gerhard Claas, general secretary of the Baptist World Alliance, are among newly announced program personalities for the national Convocation on the Laity, scheduled Dec. 8-10 at New Orleans Seminary. The program is jointly sponsored by an ad hoc committee chaired by Owen Cooper of Yazoo City and by the New Orleans Seminary.

Other speakers to the program will include Mrs. Mary Crowley, founder and president of Home Interiors, and Gifts, Inc., Dallas; Robert L. Lee, executive director, Louisiana Baptist Convention; Fred Roach, president of Centennial Homes, Inc., Dallas; Reid Hardin, director, Evangelism Support Department, Home Mission Board; Findley Edge, retired professor of religion.

(Continued on page 2)



Board officers sign declaration

Charles Pickering, Mississippi Baptist Convention Board president, signs a "Declaration of Cooperation," a document which is to be mailed to all Mississippi churches. The declaration is a symbol of Baptists' interest and continued support of the Cooperative Program. Other signers during convention board sessions last week included (from left) Earl Kelly, executive secretary of Convention Board; James Yates, (behind Pickering) president of the Mississippi Baptist Convention; Mrs. Elise Curtis, Convention Board secretary; and Ed Gandy, vice president, Convention Board.

Hunger follows water problems; Southern Baptists offer help

By Mary Jane Welch

RICHMOND, Va. (BP)—As raindrops fell, Lolete Dotson fought back the urge to run outside.

The rain had just broken what some were calling the worst drought in the history of southern Africa. Dotson, a Southern Baptist missionary nurse in Bophuthatswana, knew the rain would bring relief to thousands, but she wished she could share her ample water supply with the many still without.

In a way, she does. She and other Southern Baptists bring water to thousands each year through development projects carried out by the Southern Baptist Foreign Mission Board with Southern Baptists' hunger relief gifts. In 1982, the board's missionaries and volunteers carried out more than 25 projects that called for well drilling, spring capping, irrigation or other water development. One

provided a well and water system for a clinic in Bophuthatswana.

The lack of clean, easily accessible water doesn't sound like a hunger problem, but it creates one. Across parts of Africa and Latin America, fields lie barren because the rains never come. In some countries women spend many hours they could use for other chores walking to get the day's drinking water.

In southern Africa, cattle are being slaughtered, some for glue, before they die of thirst and starvation caused by drought. The men who lose their cattle don't just lose a food source; they lose their life's savings. A boy child gets barely enough food to live, but he shares that food with the parasites inside his body. Sanitation is difficult with scarce water, nearly impossible if that water is polluted.

Southern Baptists are helping in a number of ways. One of their most

ambitious projects is in the Diabo Circle region of Upper Volta, where missionaries and Tennessee Baptist volunteers have built a dam, dug wells and built basins to catch water.

Still, water is precious. Missionary Larry Cox of Mississippi and volunteer Guy Causey visited 10 recently dug wells and were surprised to find each had a small padlock attached to an old bicycle chain barring people from "stealing" the water. Each hand-dug well contained about 20 gallons of the precious liquid.

In another village, the people made 4,000 mud bricks for a church from the last puddles that stood at the end of the rainy season. Then construction halted. There was no water left for mortar.

In Ceara, Brazil, a state where drought is frequent, Baptists decided to combine a program for providing

(Continued on page 3)

Small church pastor's days too short

By Jim Lowry

RIDGECREST, N.C.—Exploding opportunities of ministry likely would describe the life of the typical pastor in a small Southern Baptist church.

"Brother Dave," as pastor of a small church, is in the company of more than 2,200 other Southern Baptist pastors in churches with fewer than 300 members. Many of the churches are much smaller.

In one church two families with 10 and 8 children, respectively, make up one-fourth of the membership.

As one Pennsylvania pastor put it, "You are the chief cook and bottle washer." He sweeps the building, cuts the grass, picks up the mail every morning, and does any maintenance work required on the property.

"The Lord just made the days too

short," a Louisiana pastor said. Demands of time, coupled with family pressure, family insecurity, and frequently inadequate resources to carry out the ministry needs can lead to long days and tired pastors, said speakers at a small church conference.

On the other hand, the best part about it is you get to see people, laugh when they laugh, cry when they cry, and worry when they worry," said the Louisiana pastor. "You become a part of their family of God and they become part of your family of God."

One of the pastors pointed out that the church members can be as overworked as the pastor. In one church the same man is chairman of the deacons, chairman of the buildings and grounds committee, and Sunday school director. Not to be excluded

from the circle of Brother Dave's life is the pastor's wife. Two for the price of one is rather common expectation, it seems.

The pastor's wife is often expected to hold an office, keep the nursery on Sunday, do the clerical work of the church, and be an information bureau. Also included in her opportunities are visiting the bereaved, leading the music during worship, visiting, serving as WMU director, and being on all committees.

"You have to take time for your family," said one of the pastors. "If you don't take personal time, the expectations from the church could destroy your ministry and your family. Many times the people don't understand time away from the church."

Location of the small church can

present additional time-consuming problems, since it takes longer to travel to health care facilities. One pastor estimated he spends two hours each day traveling between visits.

Even though there are numerous difficulties and problems, none of the pastors or their wives really complains. What they want and need is understanding and appreciation for the tasks of ministry which they are called to perform.

The first national small church conference was held here in conjunction with Bible preaching week and sponsored by the church administration department of the Sunday School Board.

One of the speakers explained that overcoming a "maintenance mentality" can be a key to increased missions



involvement by some churches of the Southern Baptist Convention.

Bill Slagle, new work consultant for the Georgia Baptist Convention, said, "If there is an important job to do we hire a staff person to do it."

"Evangelism is everyone's job, but we're expecting the professional staff to do it."

"For many Christians, money given through the Cooperative Program is the total responsibility they accept for missions," he said.

Churches need to realize that missions is meeting the needs of people.

(Continued on page 3)

Editorials

A new word on Social Security

by don mcgregor

In April of this year, Congress passed a new Social Security act. It is designed to hit the self-employed person hard, and that includes ministers. By 1990, ministers will be paying 15.3 percent of their taxable salaries in social security taxes. In addition, of course, they will also pay their income taxes on a national basis and also on a state basis if applicable.

This new law goes into effect on Jan. 1, 1984. A number of questions are being asked by church spokesmen and by ministers.

1. What is the responsibility of the church under the new system?
2. What is the recourse of the Internal Revenue Service if the church fails to comply with the new regulations?
3. What happens if the church pays the minister's Social Security tax for him?
4. Does the church need to have an employer identification number?
5. How is such a number acquired?
6. What is going to happen to Social Security taxes?

The church is responsible to withhold Social Security taxes under the new system on every employee. Employees are people on the payroll serving under the direction of the church. Many considered contract workers before will need to be considered employees. The church will withhold one-half from the employee's salary and will pay the other one-half. Ministers will not be subject to the withholding and will pay on a self-employed basis.

If the church fails to comply with this system, it is liable for full recourse by IRS. The tax service would be able to deal with the church in the same fashion as it would any other employer. It could levy fines, seize the assets, or take whatever other steps are legally possible against any employer. The church must provide all of the tax forms necessary for its employees, including the ministers.

The minister's Social Security tax is going to begin to grow until it reaches the 15.3 percent figure in 1990. If the church tries to relieve the pressure that is bound to come by paying the tax for him, then that amount of money must be added to his taxable income.

The new law requires all nonprofit entities to file income tax statements, which include Social Security payments.

The church must have an employer identification number. This is obtained from the IRS by using form SS-4, which is an application for such a number. The church must use this number on everything sent to IRS.

The biggest shocker is what is going to happen to Social Security taxes. The employer-employee tax structure will remain as it is with the employer paying half and the employee paying half. Each will pay 6.7 percent in 1984, and this will move up to 7.65 in 1990. The self-employed tax, however, is scheduled to go through the ceiling.

For the employer-employee the rate in the new structure is practically the same as in the old. Under the old struc-

ture the self-employed paid about one and a half times the amount paid by the employee. Forget that.

The U.S. government never does anything simply, and this is a case in point. On Jan. 1 the new rate structure jumps dramatically as compared with the old for the self-employed. The 1984 the old rate was 9.34 percent. The new rate will be 14 percent. In order to soften the blow, however, there is a tax credit of 2.7 percent the first year. This makes an effective Social Security tax of 11.3 percent. Each year thereafter the Social Security rate goes up, the tax credit goes down, and the effective rate goes up until 1990, when the Social Security rate goes to 15.3 and there is no tax credit.

All employees must fill out a W-4 form, which establishes the number of deductions to be used. These forms are followed as filled out until a new one is filled out.

Then the church must give each employee, including the ministers, a W-3 form showing income taxes and Social Security withheld and wages paid. On the ministers' forms there would be no report of Social Security withheld since the church cannot withhold this. There is a choice on income tax.

Much of this material is adapted from "Payroll Tax Procedures for Clergy and Churches" by Manfred Holck Jr. This document details the following on housing allowances:

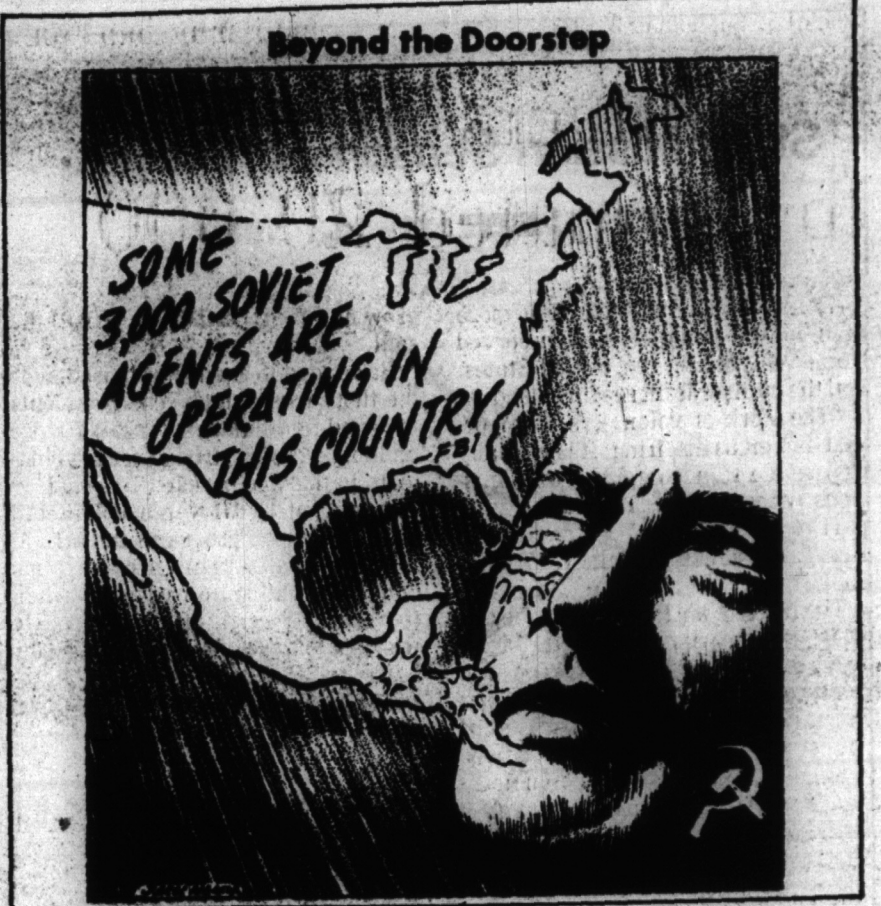
"Do not report housing allowances on the minister's W-3 form since that is

excludable from taxable income. Do not report on the W-2 any congregational contributions to a pension plan for the minister that is classified as a 408(b) type plan or any contributions to a tax sheltered annuity program. Contributions to an Individual Retirement Account made by the minister must be shown on the W-2 as part of gross income. And if an equity allowance is paid (for clergy in parsonages), that, too, must appear on the Form W-2. If it is considered currently subject to income tax. If the equity allowance contribution is to a tax sheltered plan of some sort, then it would not appear on the W-2. The minister's W-3 form should also show any other taxable income paid to the minister by the church, such as a taxable Christmas gift or other bonus."

Now, to make the effort complete, the church is required to file a Form W-3 to go with the W-3 forms it sends to IRS. The W-3 is a summary of the total of the W-3s.

W-3s must be delivered to employees by Jan. 31. The W-3s and employer copies of the W-2s must be delivered to the nearest Social Security Administration Center by Feb. 28.

We must thank Manfred Holck Jr. and also the staff of the Baptist Joint Committee on Public Affairs for helping us put this information together. Though it may still be confusing, we hope it is helpful. At least churches have been advised that changes are on the horizon and they must be alert to them.



Letters to the Editor

The generation following

Editor:

As a Christian of at least 65 years I am concerned that our generation leave America a greater Christian nation than we found it. Will you please use your influence concerning our publicizing the following:

1. More teaching or preaching about hell. There is emphasis on being saved but saved from what. As a child when I heard about hell many times, particularly from the pulpit, I resolved to not go there and made arrangements accordingly.
2. The need of our repenting and turning back to God. The unfavorable weather alone should enable us to get his message of disapproval on the way we are living. When have there been more damages from earthquakes, tornadoes, floods, drought, hur-

ricanes, and the like? We do many things to damage ourselves, but God is the source of the unfavorable weather. We like to eat. It may take something very drastic such as hunger before we are ready to listen. We have our choice.

3. The need to realize that God expects good from us as well as our expecting blessings from him.

4. The need through our daily living of convincing the non-Christian that the daily life as a Christian is a great blessing rather than a deprivation.

Can it be that we Christians are the most selfish people on the face of the earth?

Much appreciation for your good work.

Mrs. Malcolm Webb
Cleveland, Miss.

Smith and Claas to speak

(Continued from page 1)

ligious education at Southern Seminary; and C. E. Price, second vice president of the Southern Baptist Convention, and retired vice president of Westinghouse Corporation, Pittsburgh, Pa.

These speakers are in addition to the plenary speakers who will discuss various aspects of a theology of the laity. These speakers are Fisher Humphreys of New Orleans Seminary;

Herschel Hobbs, former SBC president; Lewis Drummond of Southern Seminary; Richard Broholm of Andover-Newton Seminary; William Clemmons of Southeastern Seminary; and William Pinson executive secretary of the Baptist General Convention of Texas.

To register, write Continuing Education Office, New Orleans Baptist Theological Seminary, 3339 Gentilly Blvd., New Orleans, La., 70126-9988. The conference fee is \$75 per person.

Thanks for your comments

The Baptist Record is in debt to all who responded with comments concerning the experimental tabloid format that was used for the Aug. 25 issue. We do appreciate all who took time to be in touch with us concerning their viewpoints.

There were several viewpoints; but when it was all boiled down, there was little complete negative response. About four informants declared that they liked the full-sized paper better and hoped we would go back to it immediately. We did that because we had scheduled only one tabloid at that time. Very likely there will be one more tabloid issue this year to be used on a regular week rather than for a special issue as was the Aug. 25 on the Education Issue. If the change is

made, it will be on Jan. 1, 1984.

A very few did not feel that they would like the special church page editions using the front page of the Baptist Record, for those getting a church page would lose whatever was on the front page. That is not intended to be a problem because we do not plan to use news of events, promotions, and plans on the front page. What would be used are feature stories that will be interesting but not of special news value. We plan a generous use of pictures to go with the feature stories. While all of that, hopefully, would be interesting and attractive, it would not be material that would be necessary for understanding the week's events.

There were a few more who objected to the use of smaller type in the tabloid

issue. This was a logistics matter that would not be repeated if the decision is made to go full-time with the tabloid. For this one issue, and perhaps for the other one to be used this year, the decision had to be made as to whether to repeat all the type for a slightly more narrow column and then repeat it again after the issue was run or whether to use the same size columns, make up the page slightly larger than needed, and reduce it to the proper size. Because it was a much simpler avenue of approach, the second option was used. Therefore the type was slightly smaller, but that would not be the case with a full-time tabloid. Once a permanent change was made, the type would be same size as it is on the full-size paper now.

Perhaps with the second tabloid issue, which probably will be in October, we could set up one page, maybe the editorial one, with the type and columns as they would be on a permanent basis.

By far the overwhelming number of comments have been favorable and positive. Many said it was easier to handle. Many said it was easier to read. Many said it was more interesting in its presentation. Many simply said they liked it better.

We liked it here at the Baptist Record. Though there were twice as many pages, they were so much easier to make up that the tabloid was easier to handle than the larger size with half as many pages.

We do appreciate your interest.

Guest opinion . . .

Why some churches have bailed out on revival meetings

By Gay Henderson

Back in the olden days they were called "Attracting Meetings" or "Protracted Meetings." Crops were "laid by," and usually on the fourth Sunday in July or first Sunday in August it was revival time across Dixie. Watermelons, fried chicken, and coconut cakes would attract anyone to the attracting meetings. Dinner on the ground, preaching and singing all day, and fellowship akin to heavenly realms were much in evidence.

Meanwhile, after the sermon, the door of the church was open, "which is what we call the invitation today. Dozens, sometimes hundreds, would come forward professing their faith in Christ and desiring baptism. This may be the only "ingathering" of the year. Amidst much rejoicing and singing, there would be baptizing in the nearby creek.

This type of meeting had its birth in the frontier days of our nation. Settlers pushed through the Cumberland Gap and along the wilderness began to make their homes. They came out of the Carolinas and settled in this area. In 1807, William Curtis settled near Natchez on Coles Creek; and the Mississippi territory had its first Baptist church. Brush arbors, tents, open fields, and crude buildings provided

the venue for these meetings.

We've worked hard through the years to perpetuate much of this spirit when actually it died when the need was not there. In my childhood, the annual revival meeting was the "in" place. It was the social, political, and in some cases the religious event of the year. Television had yet to mar the scene; good highways and automobiles were not so prevalent. If you went anywhere, you went to the revival. Today, with entertainment at every intersection and the amazing mobility of our population, our attention span is not quite so long.

The need, however, for genuine revival or spiritual awakening is as great as ever. Surely, as innovative as we are, we can find the type meeting to meet our needs. Revival played a significant part in the movement of God in the history of his people. In the Old Testament God offered, time and time again, revival to his wayward people. Mount Sinai, Mount Carmel, Nehemiah's day, and Josiah's reign are benchmarks in a people being re-

vived. Jonah was the most successful urban evangelist ever to walk a city's streets.

In the New Testament, John the Baptist was a rural evangelist with staggering results. Acts is a story of revival. The one-day revival at Pentecost was a real breakthrough for the early church. Revival is a biblical concept with certain challenges and conditions to be met. If Chronicles 7:14 sets before us four specific conditions to be met before spiritual revival and healing can take place:

1. The people were to "humble themselves"
2. They were to "pray"
3. "Seek God's face"
4. "Turn from their wicked ways"

"then" . . . "ah, how precious are the "thens" of the Bible.

Great Awakening or Revivals flared across the world from Pentecost or our present day. John Zwingli, Martin Luther, Theo Frelinghuysen, Jonathan Edwards, John Wesley, D. L. Moody, and hundreds of others became the voice of revival in their day.

In light of such historical precedents, why the revival cop-out today? If we are simply seeking to perpetuate tradition, it ought to fail. Times, circumstances, people have changed. Their needs and the spiritual conditions for revival are the same. First, the meaning of revival is often misunderstood. The word means "to cause to live, a quickening of spirit and heart."

It's a fanning or rekindling of a slowly dying fire. Revival means to bring men alive again in obedience and submission to the will of God. Evangelism is not a synonym for revival. The church is responsible for evangelism, not revival. We are called upon to proclaim the gospel, but revival comes from the sovereign grace of God. However, the way we use the word today usually means a series of meetings in which we hope for revival.

Charles Finney defined revival as "nothing else than a new beginning of obedience to God. It calls for deep repentance, a breaking of heart, deep humility, and forsaking of sin." We have to prepare heart, mind, and soul for revival to come.

Also, revival calls for preparation in other areas. It is useless just to call upon God for revival if we are not willing to fulfill the laws which govern spiritual blessings. A. W. Tozer sees this as a (1) dissatisfaction with your life, (2) to set your face toward a sweeping transformation, (3) to put yourself in the way of blessing, (4) set your mind on spiritual things, and (5) begin to share your faith.

We need to let a revival begin in us; one person can be in revival, even if your church is not.

Thus, we should ascertain the purpose of a revival meeting before it is scheduled. There are many kinds, types, lengths, and results in revival. A good revival meeting should:

1. Inspire the members and increase the size of congregation
2. Give an uplift to the discouraged member
3. Lead backsliders to repentance and reclaim them for the church
4. Increase the spirit of cooperation and fellowship of the congregation

5. Stimulate consecration, dedication, and giving

6. Cause unchurched members to desire the fellowship of the church

7. Increase concern for the unsaved, and create desire to lead them to Christ.

To do this the church must also be prepared, and the saints equipped to perform their ministry. Lay Evangelism training, good publicity, planned visitation, and many other common sense arrangements must be planned and put into action.

This is no time to bail out of revival but a time to pray for spiritual awakening. Lukewarm churches, broken fellowships, and a multitude of lost people cry for revival. We need it as individuals, as a church, and as a nation.

Gay Henderson is director of the Evangelism Department, Mississippi Baptist Convention Board.

Faces And Places by anne washburn mcwilliams Andrea Honeycutt



Andrea Honeycutt does many of her craft projects at the dining room table. That's where she made the winning Baptist Record poster.

"Nobody 'nose' the news like the Baptist Record!" Beside that comment on the poster sat a big-nosed man peering over a Baptist Record.

Andrea Honeycutt of Booneville was eight and in third grade when she won the Baptist Record poster contest last spring. On Aug. 31 she was nine. Now

she's in fourth grade (favorite subjects: math and science.) Last year she was a little League cheerleader.

Ninety-year-olds still like, but it's a fascinating change to talk with a nine-year-old. "I've never been interviewed before," she told me. Her blue dress with its white collar and red bow looked pretty with her brown eyes and long brown hair. (She weighs 68, is about 4 ft. tall.) From beneath one arm peeped a replica of Garfield. "Stuffed animals don't eat much!" She chuckled. (So they make better pets.) On one of her T-shirts, she told me, she wrote with Puffy Paint, "My Two Favorite Things are Eating and Sleeping," and she drew pictures of closed eyes and ice cream. "That's why I like Garfield. Those are his two favorite things."

Red geraniums blossomed beside white colums, adding a welcoming touch to the two-story brick house on Ninth Street. Andrea's grandmother, Ann Kimbrell, shares the house with her and her parents, Robert and Sue. Andrea's dad is instructor and vocational counselor at Northeast Mississippi Junior College; her mother is library director at the college.

Having inherited an artistic ability from her mother, Andrea works with her on many craft projects, such as making Christmas ornaments and other items for flea markets, or simply for the pleasure of making them. During library week at school, Andrea made posters. Then her mother saw a poster contest announced in the Baptist Record (promoting Baptist Record Day in the churches in June) and called it to her attention. Andrea's winning poster appeared on page 1 of the June 2 Baptist Record.

Right away, the Honeycutts learned that lots of people in Booneville read the Baptist Record. Before Andrea even got the letter saying she'd won, and the prize check for \$25.00, she was in a beauty shop where one of the operators asked, "Have you got that money yet?" She didn't even know what money! Many members of First Baptist Church, Booneville (Andrea sings in the children's choir there) brought her their copies of the paper. Her pastor, Bill Duncan, congratulated her and told her that he had once been on the staff of the Baptist Record. A woman who works with her mother

had a copy laminated for her.

I asked her what she did with the \$25. "It's either still in the bank or on my TV." (Her parents had opened a bank account for her allowance some time ago, and from its funds she had bought a small television set for her room.)

Mrs. Honeycutt is mission support chairman for the WMU at First Baptist Church. Andrea attends WMU meetings with her mother, and often helps with her programs. Once they presented a puppet program together. And when Andrea was two, they did a dramatic production in which she was Baby New Year and her mother was Father Time.

How many nine-year-olds, I wonder, know the Morse code? Right now Andrea is learning it; one day, perhaps, she will become a licensed radio operator. Her parents are amateur radio operators who are members of the Mississippi Baptist Ham Radio Fellowship, along with about 50 others in the state. That day, in fact, the whole family was getting ready to attend a weekend HamFest. Early this summer they went to

Coleman Park to tour a TVA barge. And in their new backyard pool, Andrea has been learning to swim. "I can float," she said, "and swim underwater." She likes to read and to skate. And she collects butterflies. So far, she has two, and one moth. Confided she: "They are hard to catch!"



Sue Honeycutt sends a message by ham radio.

The Baptist Record

(ISSN-0005-5778)

515 Mississippi Street
Box 530

Jackson, Miss. 39205

Don McGregor Editor
Tim Nicholas Associate Editor
Anne McWilliams Editorial Associate

Official Journal of
The Mississippi Baptist Convention

James Yates
President

Earl Kelly

Executive Secretary-Treasurer
The Baptist Building
Box 530, Jackson, Miss. 39205

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Subscriptions: \$7.35 a year payable in advance.
Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Miss.
The Baptist Record is a member of the Southern Baptist Press Association.

Volunteers increase to estimated 20,000

ATLANTA (BP)—Since 1976 more than 150,000 volunteers have served Home Missions in the United States, and the number is increasing steadily. "The work of volunteers is important as well as inspiring. It is virtually impossible to accomplish home missions without them. They are a vital part of our ministry," Home Mission Board President William G. Tanner said.

The HMB is working toward the day when a single year will provide 200,000 volunteers. "We hope to reach that goal in 1999. I'm confident that we will succeed," HMB special missions ministry director Don Hammond said.

Since 1976 the number of volunteers has increased from 15,086 to a high of 40,226 in 1982. Hammond estimates 50,000 volunteers will work for Home Missions in 1983.

If current projections prevail, more than a half-million volunteers will have worked from 1976 to 1990.

"During the past two years, more adult volunteers have served than at any other time in the history of the HMB," Hammond said. The number of adult volunteers in 1983 will surpass those in 1982, he added. There were 1,068 individual adult volunteers and 3,840 serving as part of a group in 1982.

Volunteers are no longer limited to teaching Sunday School, standing guard over the nursery, or part-time secretarial work. They conduct backyard Bible clubs, conduct surveys, run Bible schools, lead church leadership training teams, work in resort ministries and daycamps, and plan activities for young children.

In addition, the summer months are ideal for teams of workers traveling from state to state and site to site building churches, church-related buildings, and even homes for indigent families.

The adult groups have constructed 71 churches and renovated at least that many more over the years.

Hammond credits the HMB and church programs with much of the success of reaching the adult volunteer.

"If we continue training our volunteers, there will always be work for them to do," Hammond said.

"In the past church members thought the only way to be active in the church was to have a church position. We appealed to people who could teach and preach. Now we are using other gifts and skills, and it has made the adult volunteer program the fastest

growing program that we have," he said.

Hammond is equally enthused over the thousands of high school students involved in volunteer work. "We are building a broad, strong base of volunteers in this age bracket," he said.

A total of 33,031 youth volunteers worked in HMB programs in 1982.

"We have always had persons in our churches who would respond when there was a need, but many people want to do more than give. They now have an opportunity to serve," Hammond said.

Mexican Missionaries leave tense Honduras border region

SALTILLO, Mexico (BP)—Jose and Susana Guzman, Mexican Baptists' first and only foreign missionaries, have resigned from assignments near the tense Honduras-Nicaragua border.

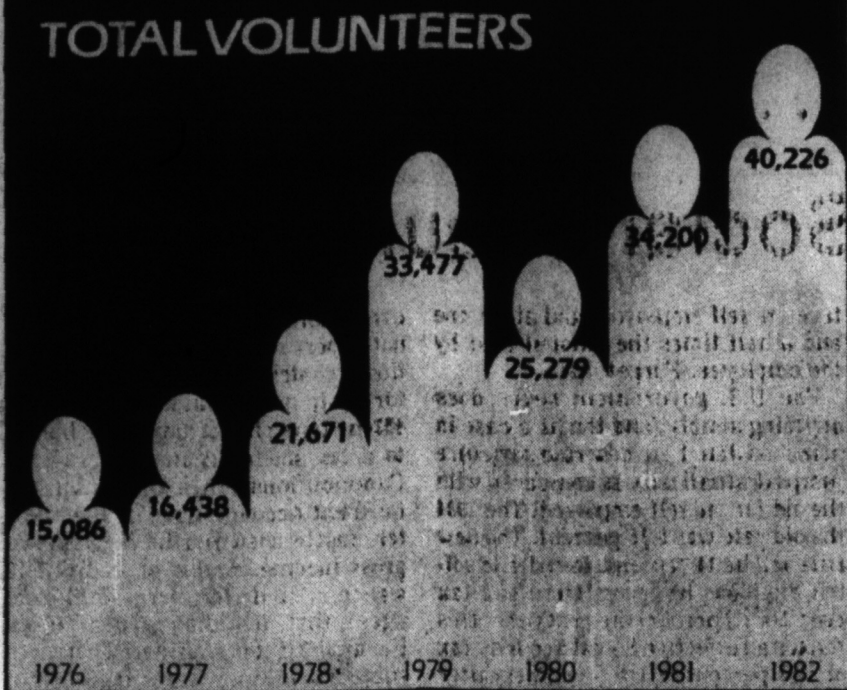
The Guzmans, who have worked as church planters and regional missionaries in Honduras since early 1981, said mounting military tension along the border influenced their decision. Honduran and Nicaraguan forces face each other at the border and Nicaraguan rebels use the Honduran side as a base for raids into Nicaragua.

The missionary couple also cited financial problems. Mexican Baptists purchase U.S. dollars to support the work in Honduras, and since early 1982 the value of the Mexican peso has plunged from 26 pesos to the dollar to nearly 150 pesos to the dollar, a 600 percent drop.

The resignation was announced at the annual National Baptist Convention of Mexico meeting in Saltillo and left the future of Mexican Baptist foreign missions uncertain. The 1984 budget kept foreign missions in for 1984, however, and a new mission field may be sought.

In other action the convention voted to reduce its use of an annual subsidy for operating budgets from the Southern Baptist Foreign Mission Board by 10 percent each year for the next 10 years. The unused funds will be re-routed to finance capital projects such as strategic property purchases, buildings, and church loans.

Southern Baptist representative



Larry Gay said the subsidy vote was a "step of faith and... a calculated step with vision" for Mexican Baptists especially in light of Mexico's unstable economy. Baptist leaders hope the move will enable churches to begin new work while decreasing convention

dependence on Foreign Mission Board funds for regular operations.

A major effort is being undertaken among the convention's 535 churches and more than 700 missions to teach denominational awareness and stewardship.

Small church pastor's days too short

(Continued from page 1) Slagle explained. You don't have to go out of the country or even out of the state or county because there is a mission field at the front door of many of our churches.

"Anything people like to do becomes a basis for a ministry to those people," he said. "Church buildings used three hours a week could be used seven days a week for community events to lead to evangelism and to missions."

"Working through people is the slowest way to achievement of goals, but the most rewarding," he said. "It's more convenient for the pastor to do all the preaching, announcing, and other details. But if the preacher is doing everything, the members are only talking about church."

"Our church members sometimes are dying for the lack of fulfillment in their lives because they have everything done for them," Slagle said.

"The pastor cannot be responsible for everything in the church," said Slagle, who has been a home missionary in Georgia for 27 years. "Each church needs to have a missions committee with vision, concern, and the ability to organize. They need to analyze the community needs and the

leadership skills in the church."

"For many church members missions is what they hear on Sunday morning," he said. "Somewhere along the line they have taken up a maintenance mentality and lost all longing, enthusiasm, and desire to bring the world to Jesus."

"Missions can be meeting the physical and spiritual needs of people everywhere," he explained. "There are language and ethnic groups and poverty everywhere, even in small towns."

Slagle explained that people tend to do missions work with people at the point of their weaknesses, by providing food and clothes or counseling. Ministering to the strength of people would open up whole new areas, he said.

Some of the examples Slagle cited would be classes in tax preparation for senior adults; conferences for single parents; and conferences in any of the current interest areas such as weight watching, crafts, hobbies, or interest groups.

(Jim Lowry is a staff member in the Office of Communications for the Sunday School Board.)

Ray is candidate to lead planned...

(Continued from page 1) to joining the stewardship division of the BGCT in 1981.

He is expected to continue his residence in Raleigh, N.C., because the assignment is primarily a traveling position rather than an office position. If all proceeds as planned, he will assume his new position Jan. 1, 1984, completing exactly eight years as general secretary of the Baptist State Convention of North Carolina.

Ray is expected to submit his resignation to the North Carolina convention general board when it meets Sept. 26-27.

Hunger follows water problems; Baptists offer

(Continued from page 1)

food and water with a program to help establish new churches and strengthen existing ones. Baptist workers provided help in 18 cities and towns. In most they distributed food or seeds and in some they built cisterns, public fountains or baths or dug wells.

Pacajus, like many of the cities in the project area, had municipal water, but the system was sometimes dry for more than a week at a time. Baptists built 12 cisterns to collect water for the dry periods. The city's mayor was so impressed he instructed health authorities to recommend cisterns to others.

The Baptist pastor's wife planted a vegetable garden, using some of the water from her cistern. Soon six other families had copied her garden.

In some countries a shortage of water is the problem; in others the problem is a shortage of clean water. In Bangladesh, Baptists put down their first well in 1970 when a tidal wave contaminated already questionable water sources. Since then, the

Baptist mission has drilled almost 1,000 wells and plans to continue drilling. The cost, paid for with hunger relief funds, ranges from \$300 per well in some areas to \$100 in areas with a high water table.

The quest for water continues. When Louisiana Baptists undertook the People Who Care development project in the Gokwe region of Zimbabwe, their first move was to secure a well-drilling rig and an operator for it. Zimbabwe is one of the southern African countries hard hit by drought. Rain has brought relief to one small part of that continent but in other countries people are still watching for rain clouds.

(Welch writes for the Foreign Mission Board.)

Gifts are "on target"

Mississippi Baptists are "right on target" in meeting budget estimates for gifts to the Cooperative Program in 1983, according to an announcement from Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

August gifts to the unified budget plan totaled \$1,438,543, a 41.6 percent jump over gifts in the same month of 1982, when state Baptists gave \$1,015,898.

Total gifts to the Cooperative Program, which funds missions and education programs in Mississippi and around the world, for the first eight months in 1983 are \$10,061,777. This places income at \$14,444 ahead of the projected eight-month income of \$10,047,333.

The 1983 budget is \$15,071,000. In the first eight months of 1983, only one month, July, has experienced a drop from gifts during the corresponding month in 1982. That drop was only 5.9 percent. And only one of the eight months brought in less than one million dollars. That was May with \$961,739.

Memorial joins TV network for patients

MEMPHIS, Tenn. (BP)—Baptist Memorial Hospital has joined a new television network whose programming is aimed at the nation's patients and those who care for them.

Beginning in September, the Milwaukee-based American Network, a division of the American Medical Buildings, will broadcast a wide range of medically oriented programs via the WESTAR V satellite into selected hospitals across the country.

The service will be threefold. American Network's teleconferencing channel will beam live and videotaped medical education, continuing education and a variety of management and clinical programs.

A second channel will offer patient education and general health information programs to supplement existing patient education materials provided by the hospital on closed circuit TV.

The third service is a hospital data channel that, via a micro-computer service, will allow Baptist Memorial to send and receive data (such as electronic mail services).

Baptist Memorial will begin offering its own programming via satellite to American Network affiliates throughout the country by the first of the year. Through the use of a local uplink (or transmitting station) facility, Baptist Memorial would broadcast a variety of continuing medical education seminars.

The hospital also plans to provide, via satellite, 24-hour news, and 24-hour sports entertainment for patients at Baptist Memorial-East and the Medical Center.

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Marital instability at an all time high

ATLANTA (BP)—A high degree of marital instability remains in United States society, according to the final report on divorce for 1980 by the National Center for Health Statistics.

Abstracted by Home Mission Board research director Orrin Morris, the report says the number of divorces granted was at an all time high of 1,189,000.

The degree of instability differs widely from state to state, with the divorce rate per 1,000 population ranging from 2.9 in Pennsylvania to 17.3 in Nevada, according to the report.

The ten states with largest number of divorces in 1980 are California, Texas, Florida, New York, Ohio, Illinois, Michigan, Indiana, Pennsylvania, and Georgia.

States with the lowest divorce rates in 1980 are Pennsylvania, Massachusetts, North Dakota, New York, Wisconsin, Minnesota, Rhode Island, New Jersey, Delaware, Iowa, Maryland, Nebraska, and South Dakota.

Morris attributes the low rate in these states to the religious and cultural backgrounds of its residents and legal climates that grant divorces for very precise and limited reasons.

Roman Catholics appear to be a major factor in Massachusetts, New York, Wisconsin, Rhode Island, New Jersey, Delaware, and Maryland, while major European immigrant groups strongly defended by family patriarchs are a major factor in Pennsylvania, North Dakota, Minnesota, Iowa, Nebraska, and South Dakota, he added.

There appears to be a relationship between growth in population and divorce rates. Most states with high divorce rates experienced high rates of increase in population from 1970 to 1980, he said.

According to Morris, there is a relationship between population change and the number of divorces in three of the top ten states. California led the nation with a 3.7 million gain in population from 1970 to 1980. Texas was second with a 3.0 million gain and Florida third with 2.9 million.

During that same period California had 133,541 divorces, Texas 96,809, and Florida 71,579.

The relationship of residential relocation to frequency of divorces appears to be a two-way relationship. Residential relocation is a destabilizing event for many married couples. States experiencing large numbers of immigrants are likely to experience large numbers of divorces. Further, states experiencing rapid rates of population growth reflect the relation-

ship by high divorce rates.

Secondly, the legal climate of some states invites people desiring a divorce to establish tenure. Nevada is the classic example of this process, but divorces in this state numbered only 13,842—about one-tenth as many granted in neighboring California, Morris said.

TV systems to be explained

Those wanting more complete information on the two upcoming Southern Baptist ventures in telecasting—ACTS and Baptist TelNet—have a chance to learn in one of three meetings scheduled in late September.

These video interpretation conferences will offer current information from two men closely involved with development of the two programming operations. Leaders will be Joe Denny and Jerry Jones. Denny is manager of the Telecommunications Department, Baptist Sunday School Board, and is manager of Baptist TelNet. Jones is consultant in broadcast services for the Radio and Television Commission, working with state conventions in getting ACTS (American Christian Television System) set up.

The sessions, which are open to anyone, will take place Sept. 26 at First Church, Hattiesburg, 7-9 p.m., and Sept. 27 the Baptist Building in Jackson, 10 a.m.-12 p.m. then that evening at First Church, Grenada, 7-9 p.m.

Lorenzen heads seminary in Ruschlikon a year

RUSCHLIKON, Switzerland (BP)—Thorwald Lorenzen was named acting president of the Baptist Theological Seminary at Ruschlikon, Switzerland, Aug. 30, two weeks after Clyde E. Fant Jr.

Lorenzen, 47, has taught systematic theology and ethics at the seminary since 1974 and was elected a full professor last year. From 1971-74, he taught New Testament at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Fant, who resigned for "family and personal reasons" less than a year after his inauguration, agreed after returning to the States to teach the history of American preaching and sermon preparation at Southeastern during the 1983 fall term.

Lorenzen will head the seminary for 12 months while a search committee, expected to be named when the European Baptist Federation council meets in Sodertalje, Sweden, in September, seeks a president.

The executive board's action came in a special meeting with representatives of the seminary's administrative committee, faculty, students and staff just a week before the seminary began its 35th year with a record 83 students.

A native of Hamburg, West Germany, he holds a bachelor of arts degree from the University of Sydney (Australia), bachelor of divinity and master of theology degree from Ruschlikon, and a doctor of theology degree from the University of Zurich (Switzerland).

Macon invites county to music classes

Church Music Growth Week, an annual SBC emphasis, was held at First Baptist Church, Macon, August 21-28. The church chose to make an associational event for Noxubee County.

A highlight was the Church Music Growth classes held Sun.-Tues. These reached an enrollment of 90, with an average of 58 present. Classes were taught in singing, music reading, hymn study, handbell, and piano.

Clinicians were Truitt Roberts, minister of music, First Baptist Church, Starkville; Cecile McNeel, a graduate student at Mississippi State; Danny Von Kanel, minister of music,

First Baptist, Macon; Alice Cooper from First Methodist, Macon; Janice Keesler, from Crawford; and Irene Martin, representing the Mississippi Baptist Church Music Department, Jackson.

Classes were attended by nine of the eleven Noxubee County Southern Baptist churches, plus two Methodist churches and one Mennonite church.

Other activities were a Praise Sing, choir dedication, and dedication of a new set of three octave handbells. Hugh L. Poole is pastor of First Baptist Church, Macon.



Faculty for music classes at First Baptist Church, Macon, included, l to r, Truitt Roberts, Cecile McNeel, Janice Keesler, Irene Martin, and Danny Von Kanel.



Truitt Roberts conducts a class in handbell ringing.

Parks: lack of personnel means unreached world

GLORIETA, N.M. (BP)—“The only thing keeping us from winning the world to Christ is a lack of people willing to go,” R. Keith Parks told more than 2,800 students attending the 30th annual Student Conference at Glorieta Baptist Conference Center.

Challenging students to catch a vision for a lost world, Parks, president of the Southern Baptist Foreign Mission Board, Richmond, Va., said, “If you are going to be disciples of Jesus Christ, then you are going to have to be concerned about the world.”

He noted even though Southern Baptists have committed themselves to a Bold Mission Thrust goal of reaching the world with the gospel of Christ by the year 2000, “We are still only sending five percent of our trained people to save 95 percent of the world,” he said.

Parks said statistics show overseas countries are open and responsive to the gospel, but there are usually four times as many requests for missionaries as there are persons to fill the positions.

Parks noted the average Southern Baptist church spends 92 percent of its gifts on itself; and “while we are busy holding on, the world is literally dying and going to hell.”

In addition to Parks, speakers at the conference sponsored by the Baptist Sunday School Board's national student ministries, were Ralph Neighbour, Jr., director of TOUCH Ministries, Houston, Texas, and author of “The Survival Kit for New Christians” and James Flammang, pastor of First Baptist Church, Richmond.

on the 20th from 10 a.m. to 2:30 p.m. And on Wednesday, Sept. 21, Holcomb will lead a concert at 6:30 p.m. at Woodville Heights and will work with a demonstration choir at 7:30.

The seminar is designed for pastors, ministers of music, voice teachers, senior voice students, volunteer choir members, and any interested singer. The day sessions will speak primarily to the pastor, minister of music, voice teacher, and senior voice student.

Preregistration cost will be \$15 (\$20 at the door.) Attendance at only the Vocal Master Class will cost \$25. Contact Raymond Ball, minister of music at Woodville Heights, 1109 Cooper Road, Jackson, Miss., 39212, phone 372-5443.

SS Board adopts budget, delays price increase

RIDGECREST, N.C. (BP)—Trustees of the Southern Baptist Sunday School Board adopted a record budget of \$149.2 million for 1983-84 and delayed until July of 1984 a six percent church literature price increase originally approved for April 1984 during their semi-annual meeting.

In his final report to the trustees before his retirement in February 1984, board president Grady Cothen said a strong financial position made possible the postponement of the literature price hike, which he estimated would save churches \$800,000.

He noted the 1983-84 budget represents a 10.8 percent increase over the projected 1982-83 total of \$134.7 million.

In other action, trustees approved an increase in 1984 conference center rates, authorized the publication of a Sunday school periodical in Korean to begin in October 1984, and adopted official guidelines for news coverage of

trustee meetings.

Warren Hultgren, pastor of First Baptist Church, Tulsa, Okla., and chairman of the committee which recommended the guidelines, said, “Trustee meetings are open meetings to which the news media are welcome. These guidelines vary only a few words from the administrative guidelines we've had for many years.”

The guidelines specify that plenary sessions are open and on the record with trustees having the “right and responsibility to conduct executive sessions in unusual circumstances such as the consideration of certain delicate personnel matters.”

Guidelines also note committee meetings and matters requiring future board action are designated “for background only.”

The Korean periodical will be targeted to youth and adults and will be a part of the Bible Book Series. It

will be produced in cooperation with the Korean Baptist Development Board and will be distributed both in the United States and Korea.

The 1984 conference center rates include an increase from \$30 to \$32 in the adult conference services fee and increases in housing. Food prices will not increase.

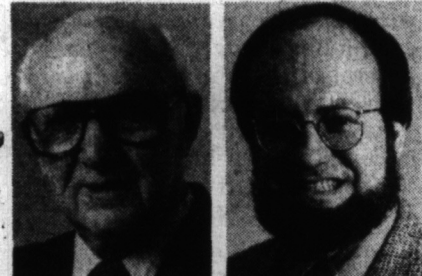
In further action, the trustees approved, effective October 1984, deleting the Sunday School Growth Journal, changing titles of Simplified Bible Study and Sunday School Lessons Simplified to Bible Study-Special Ministries and Sunday School Lessons-Special Ministries, and beginning publication of Preschool Bible Teacher A Resource Kit.

Effective in October 1985, a Special Ministries Resource Kit will begin publication, combining contents of two existing kits for teaching deaf children and the mentally retarded.



Beggs

Cantrell



Black

Bangham

Brotherhood will bring nine area conferences

William Bangham, Douglas Beggs, and Frank Black, all of the Brotherhood Commission staff; and Calvin Cantrell, associate in evangelism for the Louisiana Baptist Convention, all will be speaking during a series of Brotherhood Leadership Training Conferences across Mississippi in mid-September.

Bangham is associate editor of World Mission Journal; Beggs is director of Baptist Men; and Black is director of the Crusader Department.

The nine area conferences will take place three at the time on three evenings. The schedule will be Sept. 12 at

First Church, New Albany; First, Senatobia; and Immanuel, Greenwood. Sept. 13 at First, West Point; First, Pearl; and Highland, Meridian. And Sept. 15 at First, Brookhaven; Temple, Hattiesburg; and First, Ocean Springs.

The conferences will offer training for Brotherhood directors, Baptist Men's leaders, Royal Ambassador leaders, and those interested in volunteer missions, disaster relief work, and lay renewal.

Other leaders for the training sessions will include Karl Bozeman, Rusty Griffin, and Larry Yoder, all of the Brotherhood Commission; Doyle Pennington, Home Mission Board; and Brotherhood leaders such as Laddie Adams, Oklahoma; George Calvin Jones, Louisiana; John Winters, Louisiana; Rondel T. Martin, Ohio; David F. Langford, North Carolina; Paul M. Harvey, Missouri; Ben J. Cornell, South Carolina; Robert E. Dixon, Texas; and Paul Harrell and Jim Dildake of the Mississippi Baptist Brotherhood staff.

“Vocal freedom” ahead for seminar participants

“Vocal freedom” is ahead for those who attend a special seminar in Jackson the evenings of Sept. 19 and 20. The Vocal Freedom Seminar sponsored by the Mississippi Baptist Convention Board's Church Music Department and Ray Holcomb, former music department chairman at Ouachita Baptist University, Arkadelphia, Ark.

The training will include understanding how to produce good vocal technique, how to better control breath management, how to create mature sounds, and how to consistently sing with a rich, resonant quality.

The seminar will take place at Woodville Heights Church, Jackson, with a schedule of 7-10 p.m. each night. A Vocal Master Class will take place

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An irresponsible son

My only son, 23 years of age, is driving me up the wall. He is so irresponsible. His father died when he was five, but he was not a good example or influence. He was seminary trained, but he never served in the ministry and adopted a lifestyle of drugs, alcohol, and other women. You couldn't believe him on oath. My son will also lie when the truth would serve him better. He doesn't hold a job for long. He has many friends but of the worst kind. He says he is a Christian and does go to church regularly. Almost six nights per week he is out past midnight. I worry and have locked the door at 12:30, and he will sleep in the car. I have bailed him out of jail once. He is supposed to contribute to household expenses, but owes much back pay. I haven't the heart to throw him out. I have been faithful to the Lord all these years, on a church staff for teaching most of the time. I fear I will have a breakdown if I don't get some relief. Any suggestions?

M.T.

Dear M.T.: Evidently your health is of little concern to your son. He seems to be a regular con type. Until he has to pay for his misbehavior by facing the consequences, he probably will not consider change. We can understand how you might feel guilty about throw-

ing him out. If things did not go well, you would think that you should have been patient a little longer. Of course, if he were helpless, it would be a different matter. Sometimes tough love is the only answer to tough problems. Just when to exercise tough love and really put him on his own, only you can decide. It may be long past due. Further confrontation could lead to a mutual decision which would be better for your future relationship than an ultimatum. Remember, you are not responsible for his choices. He must learn to be responsible and accountable to God, employer, and to others.

Be assured of our prayers as you face your decision. Keep in mind that you have an obligation to the Lord to look after your own health.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

Music camp for children, a first for the north

The Baptist Young Musicians' Music Camp held at Blue Mountain College, Aug. 8-12, was a first in the northern part of the state. Expected overflow for the Gulfshore version of the camp prompted the planning of an extra session for children ages 10-12. Blue Mountain College was selected because of location and facilities.

Thirty-six children plus sponsors and faculty met for four days to study and worship together. Jane Ann Welch from Shawnee, Kansas, was the guest clinician who directed the music.

The children learned “Good Morning, Morning,” a musical by Terry Kirkland, and presented it in performance on Thursday evening for parents and friends. Other classes included: “Music Theory,” “What It Means To Be a Christian,” “Experiences in Christian Living,” and “Instruments are Fun.”

Richard Spencer, pastor at Lowery Memorial Church, Blue Mountain, was the camp pastor. Other faculty members were Kathy Vail, Greg and Karen Massey, Don and Sarah Odom, and Jim Hess.

New US-2ers include deaf, blind

LITHONIA, Ga. (BP)—Forty-three young adults, including the first deaf and the first blind appointees, have been commissioned for two years of mission service through the Home Mission Board US-2 program.

The new missionaries will work in 20 states and Washington, D.C., in the areas of evangelism, language missions, church extension, Christian social ministries and special mission ministries.

Milton Walters, the first deaf US-2er, will work with the deaf in Washington, D.C. Sherilyn Richardson, the first blind appointee, will minister to the blind in Talladega, Ala.

Mississippi Baptist Activities

- Sept. 14 Single Adult Sunday (CAC Emphasis)
- Sept. 11-14 State Mission Season of Prayer and Margaret Lackey Offering (WUW Emphasis)
- Sept. 12 Adventures in Sunday School Growth; FBC, Biloxi; 7-9:30 p.m. (SS) Area Brotherhood Leadership Training Conferences; 7-9 p.m.; FBC, Senatobia/FBC, New Albany/Immanuel BC, Greenwood (BRO)
- Sept. 13 Youth Growth Conference; FBC, Hattiesburg; 6:30-9 p.m. (SS) Area Brotherhood Leadership Training Conferences; 7-9 p.m.; FBC, West Point/FBC, Pearl/Highland BC, Meridian (BRO)
- Sept. 15 Area Brotherhood Leadership Training Conferences; 7-9 p.m.; Temple BC, Hattiesburg/FBC, Ocean Springs/FBC, Brookhaven (BRO)
- Sept. 16-17 Preschool/Children's Choir Clinic; Broadmoor BC, Jackson; 6 p.m., 16th-12:30 p.m., 17th (CM)
- Sept. 16-18 Conference for Deaf and Interpreters; Camp Garaywa, Clinton; 9 a.m., 16th-1 p.m., 18th (CoMI)
- Sept. 16-18 Marriage Enrichment Retreat; Lake Tlak-O-Khata, Louisville; 7 p.m., 16th-4 p.m., 18th (CAC)

July is best for Cooperative Program

NASHVILLE, Tenn. (BP)—Southern Baptists gave to the national programs of the Cooperative Program at a record pace in July, but the yearly contributions are still short of challenge budget needs.

The mission and education programs of the Southern Baptist Convention's unified giving program received \$8,759,367 from the 34 state Baptist conventions in July, an increase of 8.58 percent over July 1982.

The yearly total of \$84,936,366 is 9.16 percent above the same period during the 1981-82 fiscal year. Should that percentage hold the final two months of the fiscal year, the national programs would receive \$101,923,639.

That would easily oversubscribe the \$100 million basic operating and capital needs budget but would be approximately \$4 million short of the “Challenge Budget” of \$106 million.

“We are grateful Southern Baptists will soon, for the first time, go over the \$100 million mark in yearly contributions to the national Cooperative Program,” Harold C. Bennett, executive

secretary-treasurer of the SBC Executive Committee said. “Continued support for our mission boards, our seminaries, and our agencies is vital as we seek to carry out Bold Mission Thrust (the SBC effort to present the gospel of Jesus Christ to everyone in the world by the year 2000).”

“Hopefully we will receive as much toward the challenge budget as possible in order to fund special projects that are important to our national programs as well.”

Florida, Georgia, and Mississippi Baptists have been pacesetters in Cooperative Program giving this fiscal year. Those three state conventions appear in the “top ten” in both total dollar giving and percentage increase over last year.

Florida is third in both listings (\$6,764,774 and 25.72 percent), Georgia is second in total gifts (\$7,038,694) and eighth in increase (13.78) while Mississippi is ninth in both categories (\$4,234,827 and 12.9 percent).

Texas is the largest dollar contributor (\$15,334,553). Other leaders are as follows: 4—North Carolina (\$5,880,169), 5—Alabama (\$5,716,432), 6—Oklahoma (\$5,585,189), 7—Tennessee (\$5,071,831), 8—South Carolina (\$4,716,299) and 10—Louisiana (\$3,953,914).

New York, which has doubled its gifts to the national program since last year, is the percentage increase leader (103.02 percent, \$77,943). Other increase leaders are: 2—Northern Plains (52.74), 4—Hawaii (23.16), 5—Nevada (18.73), 6—Maryland (14.04), 7—Arizona (14.02) and 10—District of Columbia (12.24).

The SBC fiscal year ends September 30.

Pray for MKs

Sept. 11—David F. Smith (Brazil), Mississippi College.

Lewis will lead SS adventures

Ron Lewis will be featured speaker for two sessions called “Adventures in Sunday School Growth.”

Lewis, director of Church Growth Designs, Inc., of Nashville, a private consulting firm, will lead these Sunday School Department-sponsored sessions on Sept. 19 at First Church, Biloxi, and Oct. 17 at First Church, Hattiesburg. Each program will meet 7-9:30 p.m.

Northside celebrates commitment day

Northside Baptist Church, Clinton recently celebrated “Commitment to Purpose Day.” Activities began with a slide presentation of the church's early days by Norman O'Neal. Northside was founded in July 1969.

James K. Byrd, pastor, directed the morning worship service, during which the members expressed their commitment to the work and mission of the church. Dinner on the grounds began at 12:30.

The church's adult choir presented “Bright New Wings,” a musical by Cynthia Clawson, arranged by Buryl Red, and lyrics by Ragan Courtney, following the meal.

“We observed several special occasions this Sunday, including our 14th anniversary and the paying off of the last note on our sanctuary.”

Revival Dates

Linwood Church (Neshoba): Sept. 12-16; Johnny Collins, pastor; services at 7 p.m.; Leon Dunn, guest speaker; Mark Dunn, music director.

Interstate Church, Shaw (Bolivar): Sept. 11-16; at 7:30 p.m.; J. W. Williams, pastor of First Shady Grove Baptist Church, Heidelberg, evangelist; special music each night; Robert E. Haney, pastor.

Old Oak Grove Baptist Church, Myrtle (Union County): Sept. 11-16; at 7 p.m. Sun.; 7:30 p.m., Mon.-Fri.; Donald Berry, pastor of Cedar Bluff Baptist Church, preaching; Tommy Peters, pastor.

Providence Church (Lebanon): Sept. 18-22; Raymond Leake, First Baptist Church, Picayune, evangelist; Philip Butler, leading the music; Larry Gafford, pastor.

Enon Baptist Church (Clay): Sept. 8-11; in cooperation with the Golden Triangle Baptist World Missions Conference; Caley Ray Nichols, native of Mississippi who is director of missions for western Montana, speaking on Thurs. night, Sept. 8, at 7:30; Mrs. Mary Fryer, missionary to Indonesia, to speak on Fri. night at 7:30; Bob McGraw, pastor of Glenwood Baptist Church, Glenwood, Ill., to speak at 7:30 Sat. night, concerning his work with the Home Mission Board; Mrs. Glenda Miller, missionary to Brazil, to speak Sun., Sept. 11, at 11 a.m.; Charles D. Whitson, missionary to South West Africa, to speak Sunday evening at 7.

First Church, Stonewall: Sept. 11-16; John Merck, fulltime evangelist from Lucedale, evangelist; Wayne Baggett, minister of music at First Baptist Church, Quitman, directing the music; services at 10 a.m. and 7 p.m.; Albert McMullan, pastor; homecoming Sunday, Sept. 11; lunch served at the church.

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Mississippian helped start Glorieta church

Glorieta Baptist Church, Glorieta, New Mexico, celebrated its 25th anniversary on Aug. 8. Though the church was constituted on March 3, 1958, (as one in the "30,000 Movement") a heavy snow prevented the observance last spring and caused it to be postponed until summer.

Mrs. Eunice Campbell, a member of Ridgcrest Baptist Church, Jackson, is one of the ten living charter members of the original 15. She and the other nine living (none still lives in Glorieta) were invited to speak on the anniversary program, or if they could not attend, to send written messages.

In January, 1958, a group of Baptists—living in Glorieta but attending churches in Santa Fe—met to discuss establishment of a Baptist church in Glorieta. For some time, discussions of this possibility had been going on, as well as prayers that it might come to pass. It was Mrs. Campbell who made the telephone calls which brought the group together for that first meeting in the gate house at the Glorieta Baptist Conference Center. She was a member of the Glorieta staff at that time. Later, before her retirement, she served on the Gulfshore staff and as business manager of the Baptist Record.

Frank Gardner presided at the first meeting and Ralph Wright was moderator, while Mrs. Campbell took notes on the proceedings. The group decided to begin with a full program—Sunday morning and night services, prayer service, Church Training, and Sunday School. A BSU director from Albuquerque preached for the first Sunday's services. Mrs. Campbell wrote to friends at Gaston Avenue Baptist Church, Houston, Tex., who sent literature until the church could order its own.

On Feb. 4, 1958, an organizational meeting was held in the home of E. A. Herron, then manager of Glorieta Con-

ference Center. Cecil Pragnell, landscape architect at the conference center, stated he wanted to become a charter member by profession of faith and baptism. Most of his life, he had been a member of the Anglican Church in England.

A council met on March 3, and the church was constituted. An offering taken during the meeting was divided, with 50% to go to home missions and 50% to go into a building fund. For a while, services were held in a building at the conference center. Then a site was chosen on assembly property. The Baptist Sunday School Board leased the property to the church.

Pleasant Home Baptist Church (Jones): eight professions of faith; six by transfer of letter; John Merck, evangelist; Billy Hyatt, music evangelist; Jerry Hood, pastor.

First Church, Soso: 32 public decisions made for Christ, 12 for baptism (all adults); John Merck, Lucedale, evangelist; Perry Robinson, Ellisville, music evangelist; Jim Beck, pastor.

Friendship East (Tallahatchie): homecoming, Sept. 11; song service at 10:45 a.m.; preaching service at 11 a.m.; lunch served in the fellowship hall; J. G. Thomas, pastor.

First Church, Brookhaven: Sept. 13; former pastor Landon Miller, pastor of Northminster Church, Richmond, Va., speaker at both services; former minister of music Harry Thompson, minister of music at Calvary Church, Alexandria, La., in charge of the music; morning service at 10:45; dinner on the grounds; Robert Self, pastor.

Franklin plans evangelism meet

Franklin County Baptist Association will conduct an associational evangelism conference at the Bude Baptist Church on Sept. 12. Conferences for pastors, staff members, and others who are interested in attending will be held in the afternoon, beginning at 3. Monday night, there will be a mass rally, beginning at 7.

The featured speaker will be Jack Stanton of Bolivar, Mo., director of Institute of Evangelism at Southwest Baptist University. He was formerly with the Evangelism Department at the Home Mission Board, Atlanta, Ga. A special music program will be under direction of Ray Jones, minister of music at First Baptist Church, Kenner, La.

Staff Changes

Tony Gordy has resigned as minister of music of McAdams Baptist Church (Attala) to accept the position as minister of music and youth director of Sandersville Church (Jones).

Jerry Hood has resigned the pastorate of Pleasant Home Baptist Church near Laurel to assume the pastorate of East Baptist Church, DeFuniak Springs, Fla.

Lynn Evans is the new minister of music and youth at Pleasant Home Baptist Church, Rt. 7, Laurel, Jones County.

Sam Simmons has been called as interim pastor of Forrest Avenue Baptist Church, Biloxi. Richard Burt is associate pastor; Gary Wyatt is minister of music.

Ben McDaniel is the new pastor at Liberty Baptist Church, Winston County.

Delton Beall has resigned as pastor of First Baptist Church, Lyman, and has accepted a position at Main Street Baptist Church, Hattiesburg, as minister of evangelism.

Jeff Byars has resigned as music director at Providence Church, Grenada County.

Paul Blanchard has accepted a call to become pastor of Lakeview Baptist Church, Leland. He goes from Airport Baptist Church, Grenada. Blanchard is a graduate of Mississippi Delta Junior College, Delta State University, and Southwestern Seminary, and holds a Doctor of Ministry degree from Southern Baptist Biblical Studies, in Folkston.

Blanchard from Southern Baptist Biblical Studies, in Folkston.

Tony Gray began service at First Church, Long Beach, as minister of youth on Sept. 1. Tony and his wife, Karen, have just returned from Brazil, where they were journeymen missionaries. They are the first residents of the new missionary residence of First Church, Long Beach, and will serve on staff while awaiting permanent appointment by the Foreign Mission Board. They are graduate of William Carey College and Southern Seminary.

Everett Denton has accepted the pastorate of Mohoba Baptist Church, Greene County.



A "MINI"-SIGN LANGUAGE CLASS (its pupils in grades 4-6) climaxed six weeks of study by signing a song during a Sunday morning worship service at First Baptist Church, Pascagoula. Ann Holland and Rachael Patterson, members of that church, taught the class. The group also participated in Deaf Awareness Week activities at Escatawpa Baptist Church. Children in the class were Amee Anderson, Jane Ezell, Laura Farmer, Michelle Hargiles, Joanna Holland, Kathy Luckey, Leslie McKiernon, Bradley Patterson, and Mark Wilkinson.



RIVERSIDE BAPTIST CHURCH, PASCAGOULA, recently held a Girls in Action recognition service. The theme was "My Promise To God." The church presented badges to 18 GAs for completion of Mission Adventures. The girls recognized are: Nan Burkes, Kaisha Coker, Kristy Denton, Tracy Harrell, Brandi McDonald, Christi McMullan, Laurie Morgan, Melissa Rice, Jennie Russell, Mandy Salmon, Connie Shaw, Shelly Shaw, Patricia Turner, Elizabeth Watson, Erica Black, Mandy Black, Rebecca Neal, Tina Lindsey. Their leaders are: Mrs. Bea Cunningham, Mrs. Hope Brewster, Mrs. Gerry Jones, and Mrs. Erin Neal. The pastor is Terry Long.



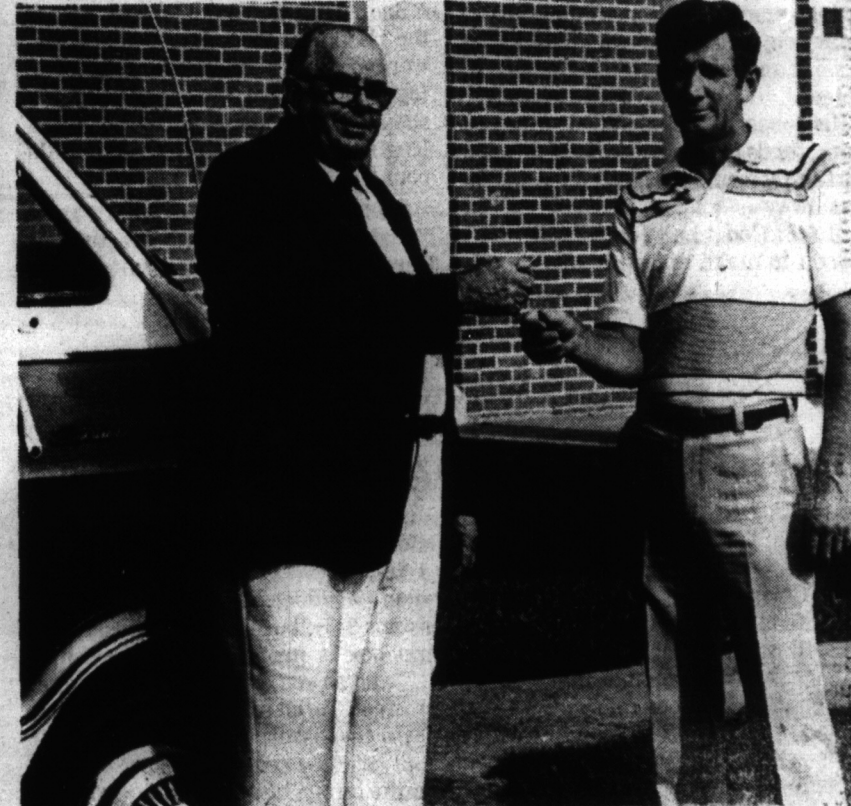
FIRST BAPTIST CHURCH, LAUREL, held a GA recognition service recently, in which GAs (top photo) and RAs (bottom photo) were recognized. GAs and RAs carried flags of the world and Mission Friends assisted in the program by carrying flags of the states. Charles Hudson, layman, at left on back row, bottom photo, received a plaque of appreciation for his work with RAs. Mrs. Vincent Scoper, Jr., is WMU director; Mrs. George Bush is GA director; Mrs. Randall Moore is Mission Friends director; Thomas Shows is RA director; and Larry W. Kennedy is pastor.

Thursday, September 8, 1983

BAPTIST RECORD PAGE 5



FIRST BAPTIST CHURCH OF MORTON on Aug. 14 dedicated its new family life center. Pictured above is the ribbon cutting ceremony, officially opening the new 11,180 sq. ft. facility. Earl Kelly, executive secretary-treasurer, Mississippi Baptist Convention Bd., was the dedicatory speaker and cut the ribbon opening the building. Pictured with Kelly are (left to right) Gene Jordan, minister of education and activities; Ben Rogers, chairman of the Steering Committee of the Together We Build program; James Spencer, pastor; Kelly; Frank Nix, minister of music and youth; J. N. Tate, chairman of deacons; Charles Walter, chairman of the Building Committee. Following the ribbon cutting ceremony, dinner was served in the gymnasium and an open house was provided for guests.



McADAMS BAPTIST CHURCH, Attala County, was recent recipient of a van—a gift from Mr. and Mrs. Jesse McMillan. On Sunday, July 31, following the morning worship service, a dedication service was held at which time McMillan, at left, presented the title and keys to Arlis Godfrey, chairman of deacons.



THE DEACONS AND PASTOR OF EVERGREEN BAPTIST CHURCH, WINSTON ASSOCIATION, conducted a note burning ceremony on Aug. 14. This marked retirement of a debt incurred in 1971 as a result of the loss by fire of the entire church facility. Because of special gifts and surplus funds, the church was able to pay off its indebtedness three years in advance. L. D. Howell is pastor.

Mt. Vernon Baptist Church, Leflore County, recently held its first Vacation Bible School in five years. The average attendance was 32; the offering, given for missions, was \$24. The VBS director was Mrs. Ann Robison; the pastor is Allen Robison.

Enon Baptist Church, Clay County, has paid off a 12-year note on its new brick sanctuary, in five years. Reports one member, Mrs. J. Emmett Edwards, "We've grown so much in spirit and number that now carpenters are starting to build a large new education building. The pastor is Danny Avery.

Calvary Baptist and First Baptist churches of Newton in cooperation with the BSU of Clarke College, sponsored a covered dish supper Aug. 30 honoring Clarke students, faculty, and staff. The meal was held in the Clarke College cafeteria. Approximately 400 people were served.

There is nothing too little for so little a creature as man. It is by studying little things that we can attain the great knowledge of having as little misery and as much happiness as possible.—Johnson.

Names In The News...

Myron Madden retired Aug. 31 as director of pastoral care, Southern Baptist Hospital, New Orleans, La. He had been with the hospital since 1960 when he went there as chaplain. He began the Pastoral Care Department with himself and four part-time seminary students. Now the program trains chaplains, ministers to patients and staff, and helps thousands through its counseling center. Madden was serving as pastor of St. Charles Avenue Baptist Church, New Orleans, when he accepted the hospital work. He had been a church minister and army chaplain since his graduation from Southern Baptist Seminary. Since 1965, he has written a column for *Home Life* magazine. In retirement, he said he plans to do some counseling and supervision of chaplaincy students; write a book on the biblical meaning of birthright, and lead workshops, one of which is scheduled in England in October.



Madden chaplains, ministers to patients and staff, and helps thousands through its counseling center. Madden was serving as pastor of St. Charles Avenue Baptist Church, New Orleans, when he accepted the hospital work. He had been a church minister and army chaplain since his graduation from Southern Baptist Seminary. Since 1965, he has written a column for *Home Life* magazine. In retirement, he said he plans to do some counseling and supervision of chaplaincy students; write a book on the biblical meaning of birthright, and lead workshops, one of which is scheduled in England in October.

Ted Flood was licensed to the gospel ministry on Aug. 14 by Pleasant Home Baptist Church, Jones County. His address is Rt. 7, Box 710, Laurel, Miss. 39440 (phone 601-729-2392).

State Boulevard Baptist Church, Meridian, recently licensed Mike Arrington and Alan Jones to the gospel ministry. Mike will be a freshman at Meridian Junior College and is serving as youth director for First Baptist Church, Marion. Alan will be a senior in high school and has served as youth director for the State Boulevard Baptist Church.

Five Mississippi Baptists recently attended a week-long writer's workshop in Nashville sponsored by the Sunday School Board. Writers from across the nation met in seminars led by Robert Hastings, editor of *The Illinois Baptist* and prolific Christian writer. Present at the workshop were Maxine Ezell of Duck Hill Baptist Church in Duck Hill; Grace Martin of Mission Baptist Church in Winona; Linda Mattox and Vicki Mills, both of Union Baptist Church in Rienzi; and Vernon Sikes of First Baptist Church, Yazoo City.

Don Eaves has resigned as pastor of First Church, Fannin, after a three-year pastorate. He is available for supply work, an interim pastorate, Bible conferences, revivals, or another pastorate. His address is Route 3, Box 413C, Brandon, Miss. 39042. The telephone number is 829-1137. He would relocate.

McAdams Baptist Church, Attala County, recently presented Bruce Love a certificate of license to the gospel ministry. Bruce is the son of Mr. and Mrs. J. J. Love of Kilmichael.

Douglas Hogg was ordained to the gospel ministry by Pine Grove Baptist Church, Simpson County, Aug. 14. He has served as pastor of Pine Grove since June 5 of this year. Those taking part in the service were Andy Hughes, Barney Padgett, Glenn Schilling, Jim Beck, and Gary Strehlow. Hogg, a Pensacola native, was recently graduated from New Orleans Seminary.

Jeff McLelland, Hattiesburg native, is a new instructor of music at William Carey College. He will teach organ, piano, music theory, and music history. He received a bachelor of music degree from USM. His master of music in organ performance and literature is from the Eastman School of Music. McLelland has been winner of seven state titles and one regional title in organ competitions with the Music Teachers National Association and American Guild of Organists.

More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain in night and day.—Alfred Lord Tennyson

Missionary News

Errol and Mary Simmons, missionaries to Spain, have arrived in the States for furlough (address: 407 N. 38th Ave., Hattiesburg, Miss. 39401). He is a native of Louisiana. She was born in Jones County, Miss., and grew up near Laurel.

James and Charlotte Watts, missionaries to Italy, have arrived in the States for furlough (address: 1208 Polk Ave., Pascagoula, Miss. 39367). They are natives of Mississippi, and both grew up in Pascagoula.

Tony and Kathy Latham, missionaries to the Philippines, may be addressed at P.O. Box 94, Davao City, Philippines 9501. He is a native of Jackson, Tenn., and she is the former Kathy Jennings of Kosciusko, Miss.

Mrs. Virginia W. Oliver, missionary to Brazil, has completed furlough and returned to the field (address: Caixa Postal 1404, 66000 Belem, PA, Brazil). The former Virginia Winters, she was born in Leslie, Ark., and also lived in Alabama and Mississippi while growing up.

Marylu Moore, missionary to Italy, and graduate of Blue Mountain College, is in the States on furlough (address: c/o Freeland, 513 Clubhouse Rd., Curtice, Ohio 43412). Daughter of missionaries, she was born in Washington, D. C., and also lived in Maryland and Italy while growing up.

R. L. Eubanks, father of Mrs. Donald H. Redmon, missionary to Costa Rica, died July 29 in Tupelo, Miss. She is the former Jo Eubanks of Pontotoc County, Miss., and may be addressed at Apartado 322, San Pedro Montes de Oca, San Jose, Costa Rica.

Samuel and Nancy Carmack, missionaries to Brazil, have arrived in the States for furlough (address: La Casa Mia Apts., 1721 S. 9th, Waco, Texas 76706). He is a native of Oklahoma. She was born in Mercedes, Texas, and grew up in Mission, Texas, and Indianapolis, Miss.

Wayne and Florence Frederick, missionaries to the French West Indies, have arrived in the States for furlough (address: c/o George White, Rt. 3, Blue Springs, Miss. 38838). Born near Shannon, Miss., he finished high school in Nettleton. She was born in New Orleans, La., and lived there and in Edwards, Miss., while growing up.

Michael and Katherine Chute, missionaries to Brazil, have arrived on the field to begin language study (address: Caixa Postal 1635, 13000 Campinas, SP, Brazil). She is the former Katherine Bengel of Brookhaven, Miss.

Jerry and Dorothy Hubbard, missionaries to Zambia, are in the States on furlough (address: 2417 Greenway, Arlington, Texas 76010).

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1982 KESWICK WEEK MES-SAGES \$5 pdd. Send check: Norm Burleson, Bookfinder, 104-J First Avenue, Spartanburg, SC 29302. Also have Keswick Week books from past years.

Louisiana volunteers dig wells in Zimbabwe

By Oscar Hoffmeyer Jr.
NEW ORLEANS (BP)—Harrell J. Scott Jr., learned to "wait on the Lord" and "hang loose" when he became part of the well drilling crew in Zimbabwe.

Scott, the first Louisiana Baptist volunteer to return from a month of drilling water wells in the Gokwe area of that African nation, said "be ready to rough it and don't get uptight about a situation. God is in control."

He knows from experience. When the ram shaft bent, Scott was left in the village for three days while the other two crew members spent time in Harare for repairs. "There was no telephone. When they left to get repairs they had to look here and there and three days later returned to camp."

Scott, a member of First Baptist Church, LaPlace, read in the Louisiana Baptist Message about the drilling rig. "I had experience as a college student with a similar type of rotary rig. I knew I could do that kind of work and felt God wanted me to volunteer."

His concerns included time off from work, funds for the trip, and assurance his family would be cared for while he was away.

"I told God I had control only over myself to make myself available. He

would have to take care of the other things."

Church members provided the funds for travel. "Not only did people provide travel funds, one person paid for my wife to go to the grocery store and stock up on food."

"Others said they would take care of the cars if they needed repairs. As it turned out both cars malfunctioned and the air conditioning compressor went out while I was gone."

Scott acknowledged apprehension about going to a country where only recently bandits robbed a Zimbabwe Baptist and burned his truck of grain.

"I was uneasy, especially when I first got there. But I was apprehensive when I first moved to the New Orleans area too. By the time I was ready to leave I had entirely different feelings. I realized if we can trust him for salvation, surely we can trust him for other things."

Scott felt no racial tension among the people in the village where they worked. Before he left the country he jogged in Harare, the capital city, and shopped in the stores without concern. English is a common language in the country.

The drilling program was a "shakedown operation" for the rig. Several modifications resulted from

the on-field experience.

Scott said they completed a well at Gwelo where the Baptist seminary is located. "But we attempted 11 holes before hitting water because we ran into granite."

Two days were spent drilling a 140-foot well to supply water for a nutrition center in Sanyati before moving into the "bush" country at Denda where no water is available in close proximity to the village.

"We were down 290 feet when I had to leave. A government artesian well some distance from the village is about 340 feet deep so we were within 50 feet of a possible water table."

Eight wells are planned at Denda. One will supply a hospital, another a church. The village council will decide where the other six will be located.

From breakfast until bedtime the volunteer drillers also shared their Christian faith, distributed tracts, and held devotional services.

"Out there you realize you are responsible for your own actions. There are no cops on the corner. When you get yourself into a situation, you get yourself out of it. We remembered we were representing God and we respected the other person and nobody got into any trouble," Scott said.

White Americans taking a shower while standing on a soft drink box (feet sticking out under a canvas tarp) was something the Zimbabwe folks had not seen.

"They watched with interest. 'But,' Scott said, 'I had never seen anyone butcher a cow so I watched them doing their thing.'"

At night the people would retire to their houses and the Americans would have their privacy. "We had it to ourselves then. We would sit around the campfire and watch the Southern Cross, a constellation in the sky, and watch the moon come up. It is a desert night which is indescribable because here we don't have that kind of night."

The absence from family, expense and possible danger was worth the effort, Scott said. "That country is ripe for the gospel. Their experience ranges from backslidden Christians to those on fire for the Lord, as well as unbelievers, just as in our country."

"What we are doing is providing a base for their pastors and churches to take over for themselves. God looks at souls. He doesn't care if they are from Africa or here."

(Hoffmeyer is associate editor of the Louisiana Baptist Message.)

SCRAPBOOK

Flowers in the garden

I smelled the fragrance of a rose
Then watched its petals fall
Upon the grassy meadow
Behind the garden wall.

I picked a lovely rosebud
And pinned it in her hair
Then saw her smile so sweetly,
Her face so young and fair.

I've strolled along the pathway
Her fragile hand in mine
I've heard the humming of a bird
In a honeysuckle vine

I've walked among the violets —
They glistened with morning dew —
Then stood beside the hyacinths
Delighted by their hue.

I've strolled among the tulips
In silent reverie
I wondered if she'd ever know
How much she means to me.

Then she picked a yellow buttercup
And pinned it in my hair
She smiled at me so tenderly
And whispered in my ear.

"You are my special flower
And you will always be.
I wonder if you'll ever know
How much you mean to me."

We reveled in the moment
With hearts in one accord
I felt that we were walking
In the garden of the Lord.

With my happy heart rejoicing
I breathed a silent prayer
And thanked God for my orchid
So precious and so rare.

—Ruby Nelson Bullock Fleming,
Waveland
"To my two daughters"

Mr. Taxi

Mr. Taxi,
Won't you carry me away—
Away from where the
People sing my song.
Away from where the
Rosebud smells so sweet.
Away from where the
Rainbow arcs its
Way across the heavens.
The chimes are ringing.
Mr. Taxi,
You can leave without me.

—Hope Starnes
Greenville

Chickasaw churches plan world missions conference

Twelve Southern Baptist churches of Chickasaw Baptist Association will be participating Sept. 18-25 in two four-day sessions of a world missions conference.

A banquet Sept. 17 at First Baptist Church, Houston, will kick off the conference and honor six missionaries who will be speaking in the participating churches. The special speakers represent ministers in three foreign countries and three ethnic and cultural groups within the U.S.

The missionaries are Vernon Max —Ruby Nelson Bullock Fleming, Cheyenne and Arapaho, Oklahoma; Paul E. Roatan, missionary to Uruguay; Wyatt W. Lee, missionary to Mexico; Mrs. Gloria Thurman, missionary to Bangladesh; Billy Eugene

Barton, missionary to the Indians in Blackfoot, Idaho; and Hollis Bryant, consultant, Cooperative Missions Department, Mississippi Baptist Convention Board.

The program is sponsored by the Chickasaw Baptist Association.

Conferences will be conducted Sunday morning, Sept. 18, and successive evenings through Wednesday, Sept. 21, at each of the following churches: First Baptist Church, Houston; Woodland Church, Pleasant Grove Church; Arbor Grove Church; Pleasant Ridge Church; Houlika Church. From Thursday night through Sunday night, Sept. 22-25, the conferences will be at Carnation Baptist Church, Parkway Church, Shiloh Church, First Church, Okolona, Bethel Church, and Van Vleet Baptist Church.

Rawls Springs centennial is September 25

Centennial homecoming day at Rawls Springs Baptist Church, Rt. 10, Hattiesburg, is scheduled for Sept. 25.

Homecoming will begin with Sunday School at 9:45 a.m. and will include dinner-on-the-grounds, a craft fair, and a music program presented by the Southland Boys.

Several events through the year have commemorated the past 100 years. On Saturday, April 2, the church family had an Easter Egg Hunt for the children and a shrimp gumbo supper for all ages. Other activities have included Senior Citizens Day on May 1; Mother's Day, all mothers attending morning church service were presented corsages; Father's Day, fathers were presented handmade bookmarks; an old-fashioned ice cream supper and fashion show—church members modeled clothes that were fashioned after styles from the year 1883-1983; and Seniors Recognition Day—high school and college seniors were presented special plaques.

Handmade bonnets were presented to each lady at the morning service on Sept. 4. Pageant Sunday—a short history will be presented in play form by several church families. This will be presented during the evening service on Sept. 11, Sept. 18, a night of inspiration will be led by the youth of the church.

The theme for the centennial is "To God Be The Glory."

One hundred years ago, several residents met and constituted a church, adopting the name of Central Baptist Church and erected a small building in the Big Creek Area.

Central Baptist Church became a member of the Chickasaw Baptist Association. Later it joined in organizing the Pearl Leaf Baptist Association. In 1920, it united with the present Lebanon Baptist Association.

The church voted in 1921 to move the building nearer Rawls Springs. In 1949 the name was changed to Rawls Springs Baptist Church. In 1954, the church moved to its present location.

In June, 1969, the members voted to erect an education building. The auditorium has been expanded and remodeled and is debt free.

Twenty-free pastors have served at Rawls Springs. V. L. Stanfield is now interim pastor.

Talent for talent's sake is a bauble and a show. Talent working with joy in the cause of universal truth lifts the possessor to new power as a benefactor.—Emerson.

Devotional

Christ in you, the hope of glory

By Robert H. Perry, Sr., pastor, First, Waynesboro
Colossians 1:26-27

The Christian life is a God-established union—a hidden life, "For ye died, and your life is hid with Christ in God" (Colossians 3:3), but it is wondrously real. Let's illustrate with three boxes: The first box is marked "God," within it another marked "Christ," and as you open it you see another box marked "you"; your life in Christ and Christ in God. This union we have with Christ in God assures us of perfect safety. Note then before your soul could be reached, Christ must be put out of the way, and before he can be reached, God must be set aside. "Your life is hid with Christ in God." Herein we find rest, peace, quietness, and victory over the devil.

The Lord Jesus himself gave emphasis to this fact, but he made it even more intimate. He said, "In that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). Could it be more intimate or more personal? "I am in my Father—ye in me—in you"? This world never has and never can see with human eyes or human understanding how we are united to the Son of God. One cannot completely explain it. It by faith we accept the truth. One day when we appear with him in glory it will be fully manifested; in the meantime, let us rejoice and be glad and accept his word—"In Christ Jesus."

Bible Book

Man's powerlessness

By Harry L. Luceny, pastor, Temple Church, Hattiesburg
Ecclesiastes 8:16 to 11:6

The cadre of professional life organizers in Solomon's day were the wisdom writers. They did not spend so much time burrowing mole-like into the id and ego as they did trying to explain daily life in common terms which made good "horse sense." Today's man is confronted with the over choice of life styles, schedules, and educational opportunities. Yet somehow today's man has difficulty acquiring data to assist him in functioning in the structure of everyday life. The ancient wisdom writer underscores the fact that man does not control all phases of his life, but he can control how he approaches life itself.

Powerlessness of man (8:17, 9:3-4)—The wisest philosopher cannot make his way in the land of the living by the light alone of his own reasoning. Providence is to him, as it is to other men a vast abyss too deep to explore with the naked eye of mortal reason. Indeed, the word of God, in spite of all the writers' earnest endeavors, remains a subject of research for the future.

The writer continues to struggle with the ancient and contemporary problems of why bad things happen to good people as well as why good things happen to bad people. However, it is clear that as long as a man lives he has hope. Amid the inexplicable confusion of the ordering of events some happy contingency may surface.

Plan of life (9:7-10)—Since man's activities are in God's hands and death is certain—man should enjoy life while it lasts. The wisdom writer gives a few suggestions for enjoying life. The first simple suggestion is to enjoy eating and drinking. This is not permission to immerse one's self in Epicurean pleasure, but to find contentment in one's daily bread which pleases God.

The second suggestion is to keep one's garments white. These symbols of purity and joy speak of the cleanliness associated with Godly living. The third suggestion refers to the use of ointment (oil or cologne) and is used to counsel one to be happy and cheerful of spirit. The pleasant aroma of a positive spirit is a blessing to all who encounter it. Finally, one is encouraged to live joyfully with his wife. The lifelong commitment to "belonging" gives birth of companionship and sharing which are unknown to the sensuous society of serial polygamists who marry by moods and divorce in days.

Predicaments which surface (11:1)—Everyone must learn to handle time and circumstances which

are beyond mortal control. Without doubts the "strong" and "swift" of the writer's day were the Persians. The thought of the verse may then be that although they have power and resources and every conceivable advantage they are not guaranteed success. There is One who remains on high who still controls the issues. The thought implies that they who are for the time being not "Swift," "strong," "wise," "understanding," and "skillful" (at least not in the judgement of men of that time), can, nevertheless, succeed according to the purposes of God. Therefore, Israel's high prerogatives that had been committed to her by God are not cancelled and brought to naught.

The "time and chance" spoken of are not to be conceived as powers that reign apart from or even above God. They are things under God's immediate control. There are favorable winds and there are tempests which confront all men. Success has a home in the life of every man who can take the hand he is dealt and utilize it to the best of his ability. The whole revelation of God teaches that many gets his reward, not so much by what he gets as by what he becomes.

Procedures to follow (11:4-6)—Since man will always have difficulty predicting the future, he must make the most of every opportunity. In regard to the kind of work that might be done with a look to the future, men might grow pessimistic and lose all spirit of enterprise seeking only to do that which is minimum to maintain life. Any enterprise or greater moment that might seem in danger of miscarriage because of the perils and uncertainties of the times is liable to be slighted because the dangers of failure seem so prominent. Reasonable caution with reference to undertakings on a major scale is naturally dictated by common sense.

Thus, the man of God must attempt to do good in the face of obstacles and discouragements. He cannot be slack or weary in well doing, either because of unfounded fear or ignorance. He must use wisdom to diversify his investments, lest evil in one location destroy him. In the business world and in the church there are those forecasters of doom who will not apply faith to works unless the perfect conditions exist. Unfortunately, their prophetic words of doom become reality when they are delayed long enough. The principle still stands—one must put something into life before he can expect to get anything out.

Uniform

God of history

By Clarence H. Cutrell, Jackson
Deut. 25:5-10; Ps. 105; Acts 7:2-53

It has been truly said, "History is but his story." The God who created the heaven and the earth still 'holds the world' and all of the rest of his creation, including man, 'in his hand.' The works of his spirit in every generation are as evident to the eyes of faith as are his deeds in the beginning of it all.

Guiding, moving, leading, loving, trying, testing, proving, blessing, encouraging, rewarding, he is bringing his purposeful and ordered creation to its designed consummation through each successive era and period of time. He is the God of history.

1. The God of history leads through leaders (Ps. 105:4-11). It is good to know that every individual believer has direct access to God. Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Here there is neither man nor institution between the believer and his Lord.

Nevertheless, it is clear from the study of history that in every generation God has selected and continues to select and bless chosen men and women through whom he can lead his children. These leaders he endows with certain strengths and graces which equip them for the task. These verses are evidently written to all believers as we are instructed to "Look to the Lord . . . seek his face." Yet the wonders, miracles, and judgments we are instructed to remember were wrought by the hand of God through his chosen leaders. It is true that at times the people were rebellious, disobedient, full of doubt, severely testing the faith and patience of the leaders. At other times the chosen leaders were derelict in their duties and careless in their responsibilities, exposing the people to many temptations, danger, and trying times.

But with all of its manifest weaknesses this is the plan which God used and still uses to lead his children along to the promised rest.

2. The God of history lets the least of them live (Deut. 26:5-10). This passage of scripture describes a beautiful act of worship into which the people were led by the priests. In gratitude to God who had led them into this land of plenty, they brought of the firstfruits of the land an offering to him. Every one of us is the direct recipient of God's richest blessings now as then. It is God's will that each of us is to come to a rich fulfillment of life under his gracious hand. But all of us, especially as

babes in Christ, are dependent upon the wisdom and love of those God has chosen as our leaders. Fearful the thought that some never reach maturity in Christian faith because of some leader's neglect at a crucial moment of life.

Many of our people today have never brought to God their tithes and offerings, the firstfruits of the land, in gratitude to God. Some have never been properly instructed in this matter; others, though so instructed, have rebelled and refused to obey. Sad the consequences for whatever reason.

3. The God of history lovingly leads into the land of rest (Ps. 105:37-45). After God's people had spent many years in Egypt, during which their numbers increased exceedingly, they came upon dire days when there arose a Pharaoh 'who knew not Joseph.' They became an enslaved nation and experienced cruel beatings. But God heard their cries, and, in response, raised up Moses and Aaron to set them free from the land of bondage and lead them all the way to the land of promise.

This he did out of his love for them, because he remembered his holy promise to Abraham, and because he had a high purpose to accomplish through them. Both in the days of their deliverance as well as in the long, trying days of their wanderings, he demonstrates his loving care for them in many and various ways. He put a dread of them in the hearts of the Egyptians and caused them to leave there richly provided with silver and gold from their former masters. He led them through all of their wanderings with the cloud by day and the fire by night, symbols of the Holy Spirit. They neither moved out on the trail nor encamped without the leadership of the cloud or fire. He fed them when hungry and gave them water out of the dry rock when thirsty. Finally, he brought them into a land for which they did not toil and gave it to them for their inheritance.

In the meantime, his blessings come to us in order that we may keep his precepts and observe his laws. He wants to use us to make all of the peoples of the world aware of his glorious gospel and bring them to trust in him. If his love cannot move us to do these things, it is certain that neither the laws of God nor of man will make us do them. Let us endeavor to walk through our little span of time in close step with the God of history.

Life and Work

Serving Christ

By Larry W. Fields, pastor, Hattiesburg, Tupelo
Luke 10:38-42; John 11:21-16, 43-44

The home of Martha, Mary, and Lazarus in Bethany, near Jerusalem, was a "home away from home" for Jesus and it was always open to him. He visited there frequently and it is interesting to note the response of the two sisters to his visit as it is recorded in Luke 10.

Mary and Martha were not at all alike. They were as unlike in disposition as Esau and Jacob had been. Martha was probably older and had taken charge of the household at an early age. She had a strong practical bent with plenty of energy; therefore, she took great pride in the cleanliness and attractiveness of their home as well as in her cooking skills.

Mary was quite different. She was more of an introvert. She probably did her share of work in the home on most occasions but, unlike Martha who could not bear to see a speck of dust or leave any household detail undone, Mary could easily lose herself in the reading of a scroll or sit at the feet and soak up the teachings of a gifted teacher.

All of us are different, and we have differing gifts to offer in the service of our Lord. Among his disciples, Jesus could use the energy of a Peter as well as the gentleness of a John; nevertheless, he still has need of the robust and active Marthas as well as the shy and sensitive Marys. The important thing is that we offer him our best service.

1. Meeting secondary needs is followed by a gentle rebuke (Luke 10:38-42). When Jesus stopped at their home this day while on his way to the Feast of Tabernacles in Jerusalem, we see the contrast between these two sisters. Martha, being the good hostess, could not relax before making plans to see that the house was in perfect order and that a lavish meal was prepared. It never occurred, however, to Mary that Jesus was hungry. She was too interested in his teachings as he began to share.

Martha was undoubtedly tired and frustrated, rushing back and forth trying to have everything just right, when she kept noticing Mary sitting and listening to Jesus talk. Finally, she could stand it no more. She let her temper get the best of her and burst out in anger with a condemnation of Mary directed to Jesus (v. 40). Martha wanted Mary to bear her part of the work.

The repetition of Martha's name (v. 41) by Jesus implies a good natured, gentle rebuke rather than a stern one.

He explained that they did not need a lavish, well-planned meal, but rather just a simple one to curb their hunger. The greatest need was for him to be able to share with both of them and enjoy their friendship. Earl Ellis writes, "Martha's concern was to be a proper hostess; Mary's was to be a proper disciple."

What Martha was doing was important, but it was secondary. Many church members today suffer from the "Martha Syndrome" as their lives are cluttered with secondary and unimportant matters which crowd out the priorities the Lord would have us see. II. Demonstrating positive faith is followed by a great response (John 11:21-26, 43-44).

Another example of serving Christ by Martha and Mary is seen in Jesus's arrival in Bethany, four days after their brother, Lazarus, had died and been buried. The sisters had hoped that Jesus could have arrived earlier and possibly have healed him, but now he was dead and all hope was lost.

When Jesus entered the city, Martha went out to meet him. She demonstrated faith in his healing power but wished that he had come sooner (v. 21). She was sorrowful, but still believed in him.

Jesus reminds her that her brother will rise again (v. 23). She responds with an affirmation of her faith in the resurrection. Jesus had in mind the present while she was thinking about his teachings about the last days when all in Christ will be resurrected.

Jesus responds with one of the greatest statements in the Bible, "I am the resurrection and the life." He has the power over death and can offer eternal life to all who believe.

To demonstrate this power and ability, he calls for Lazarus to come forth from the grave, and he comes forth immediately! What joy must have been their experiences as family and friends were reunited that day. Martha had shown that she was a good cook, but in that incident, she demonstrated a great faith.

Both Martha and Mary served Jesus, though different in talents and temperaments. Each one gave herself to him in faith and love. The secret of a fulfilled Christian life is to use our talents and gifts in his service, according to his will. The gift one possesses is not as important as how one uses that gift. May God lead each of us to use our own unique gifts in a responsible way to serve him.